

HUMAN RIGHT AWARENESS AMONG WOMEN TEACHERS IN RELATION TO THEIR FAMILY

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ABSTRACT

The Constitution of India is one of the most rights- grounded constitutions in the world which is rich in human rights justice. It captures the substance of human rights in its Preamble, and the sections on Fundamental Rights and the Directive Principles of State Policy. Human Rights enthrall a crucial position today in the world. The struggle for human quality and exploitation of human beings on any ground is a human right violation. Lack of concern about the social problems is the biggest social problem of India and Indians. A citizen's awareness towards his rights will give him the courage to fight for his own rights and admire the rights of others. It also helps in promoting the attitude of forbearance, respect and solidarity and develops individual awareness about the way and means by which human rights restated into social and political reality. Without a wide culture of human rights and proper awareness, republic isn't by itself a guarantee of respect of human rights. Their knowledge about the human rights helps in transferring the awareness down to teachers. Hence, adequate awareness about human rights in them can help to produce a sensitive, informed and enlightened citizen by the teachers. Till now adequate numbers of studies have done in the field of human rights awareness but the variables taken by the investigator is untouched filed in exploration. That's why the researcher has move forward in their field. To women from both the developed and developing world is demanding respect for the human rights of women be it in the public or private sphere and looking to transnational human rights associations for support.

Keywords: Human, Primitive, Women, Convention, Family, Awareness, Policy, Rights, Position.

Introduction

Explicitly challenging traditions that oppress and exploit women, the transnational women's movement is also implicitly challenging the idea that what a man does to members of his family is outside horizon of human rights protection. Nevertheless, this idea has been extremely resistant to change, indeed though it's as primitive and inhuman as the nation, specifically and duly rejected by human rights convention that human rights association may not intrude with what a government does to members of its nation. Women's confinement to the home is most rigid precisely in that time confinement to the home is most rigid precisely in that time and places where men most despotically rule in their homes. In dealing with the nature or experience of value conflict I posit two forms of conflict latent or implicit value conflict and subjective or felt value conflict. The wide spread social issues like domestic violence, rape, self-murder, importunity, inequality, gender demarcation etc., reflects with a dire need to spread awareness about human rights among the youngish generation, as a tool to cultivate defence against oppression and exploitation. Awareness of human rights empowers the poor and marginalized to demand for their rights, take part in the public sphere and live a staid life. The teachers play a pivotal part in preparing

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communities and society towards exploring new midair's and achieving advanced situations of progress and development. Idle value conflict is "implicit" conflict because it's grounded on our stylish conjecture of how equivocal a person is likely to be when he or she's faced with an issue that implicates clashing values. It's grounded on our knowledge of a person's countersign of clashing values in the abstract and the supposed liability that he or she'll be disaccorded when considering the issue. With so important attention to values in India politics in recent times, it's easy to overlook the fact that values, as social constructs, are rather new.

Human Right: The Primitive Age Right

The conception of human rights is obviously a new miracle in the saga of humanity and societal elaboration each over the globe, maybe without an exception, is understandably marked by colorful phases like Anarchy, Monarchy, Feudalism and colonialism wherein the conception of Human Rights was more an anathema than normalcy. Still it was only in the recent history that human rights began to be universal compared to the periods that had passed by wherein "might was right" and exploitation of the demure, weak and ignorant was a regular norm" and further human rights has was only to a many or privileged. The hunt for human rights has been a major driving force in the elaboration of human culture and civilization. It has been a ceaseless miracle in every society. The sphere of human rights is ever widening encompassing new arenas and constituencies. The crystallization of human rights into universal morals by the United Nations Organisation has rendered the conception of human rights a lesser and deeper significance in transnational life. No period in the elaboration of human history has witnessed such a distinctive part of the doctrine of human rights as the period after the Second World War. In the original stages of Education, rights weren't the honor of all. The human population was divided into distinct legal and political individualities. Only a many had the right to be called members citizens of the State and share in public affairs. The ancient Greek society "study of citizenship not as a possession but as commodity participated, much like class in a family. All human beings are born free and have equal quality and rights by birth and nothing can deny or encroach. Though the man and society are interdependent to each other and man makes society for his own security and development, but veritably frequently the dominance of essential beast instincts and pride within the human being can more or less mark the social surrounding and humanity. The veritably substance of life, humanity and freedom completely lost their reality in the in human society, where atrocity, torture, exploitation, importunity and un pitying treatment are relatively common. Similar situation compels the man to come more selfish and unsocial being with the malaise intention to infringe others freedom, individuality by violating oppressing others natural introductory rights to live in the society.

The appetite to live peacefully and successfully in the society by nurturing others " life and right to live with quality and freedom now came a hankering for tone - seeking man. As a social being, man is seeking hard to live in the society by establishing social relationship with others. So social commerce encourages believing in group life which leads to conformation of associations at original, public and transnational position in which civil, political and profitable aspects of human actuality have surfaced. Gradationally, the social, artistic, civil, political and profitable aspects are being stressed and regarded as introductory conditions of human being which are lately known as "Human Rights", which stem from our artistic, profitable, legal, political, social and religious background. "Human Rights" are the universal natural rights given by nature to the human beings, the inborn rights of man. Its right to say that the doctrine of Human Rights is there-interpretation of the classic doctrine of natural rights in as important as they "express nearly all the conditions of practical reasonableness". In other sense Human Rights are the assimilation of moral rights which are related with value system in the society and maintainable through a valid moral principle. The "Human Rights" encompasses an evolving group of generalities that are the life- blood of society, percolating nearly aspects of our lives. In reality the natural rights of man honored as " Human Rights " for protection of human quality pertains to all anyhow of race, coitus, political opinions and religious exposure etc. The recognition of human quality not only meant for some specific group of people but also pertains to all human beings irrespective of race, coitus, estate, creed and religion etc. without any demarcation. By assaying the quintessence of Human Rights the conception Human Rights simply stated as the introductory, natural rights of each and every human being to live with quality. Some of the delineations of Human Rights are given then to have a wider perspective of this conception. Great significance has been attached in the 20th century to the human rights issues in the transnational arena and tremendous efforts have been made through the expression of new principles and procedures to transfer the protection of introductory rights from the hands of nation countries to an authoritative superannuation association. The uncomprising acceptance of the principle that all men are born free and equal in quality has surfaced as the most valid of all working hypothesis of human

relations. By the end of First World War, piecemeal from political and civil rights developed the conception of profitable, social and artistic rights. The idea that workers demanded special safeguard was a beginning to take hold in numerous industrial countries. Labour unions were established and the right to collaborative bargaining wages were being increased; and working hours being reduced, and the idea that citizens had certain basic economic and social rights had been honored in constitutions and legislation of popular countries. The roots of human rights can be set up in utmost of the world's persuasions and doctrines. Some society's emphasis the human rights of the individual person and the others the rights of the group like clan, lineage or community. In malignancy of the artistic difference that exists, there seems to be general agreement about certain introductory values. These introductory values include respect for human life and human quality.

Human Rights Awareness and Need of Human Rights Education in India

The subject of Human Rights though simply defined as the essential right of every human being but veritably complex to interpret the conception. In the process of human development associated with social development the part of Human Rights education is veritably significant. Particularly in developing nations like India, the world's most vibrant republic, has significant Human Rights problems despite making commitments to attack some of the most current abuses. As India's social, profitable, political life told by philosophical studies and religious beliefs and human values and humanity but veritably frequently social traditions, custom, religious practices, taboos and superstitions etc. destroying the sanctity of humanity, the substance of life. The traditional social system not only encouraged the individualities to hang the substance of Republic but also produce difference among all. The country had a thriving civil society, free media and an independent bar. But ill intention of some selfish people spoils the spirit of humanity and constitution. The regular obstacles like rapid-fire population growth, ignorance and poverty leads to ignorance, exploitation, corruption and lack of responsibility for vituperative practices foster Human Rights violations. Numerous cases like the interest of innocent, common people are neglected in the name of custom, tradition or bracket on ground of coitus, race, estate and religion. Today maturity of Indians is deprived from fair access to health, educational installations and livelihood openings. To the larger extent prevailing social morals and customs are responsible for their miseries. Social customs upholding demarcation and illegal practices against the lower gentries, women and children and nonage groups are marginalized on the base of the religious permission and contend on status quo (keeping vulnerable underprivileged), deeply hardwired in the psyche of the people.

The social customs and culture frequently victimizes the under privileged tend to repel the social changes, especially when people with vested interest feel unsettled and hovered by implicit changes. Rather of government programs, experimental programmes, enterprise, corrective laws and police reform, Human Rights are still violated in every moment at far and wide in India. As per the study report of translucency International, Indian's corruption study 2005, partnership the financial value of petty corruption in education is in crores, introductory services handed by the government like education, health care, bar, police etc to be around Rs 21068 crores. Like other developing countries agonized with poverty, malnutrition, religious feuds and ethnical conflicts, abuses committed by security force etc., India has also facing the serious problems which hovered to Human Rights and humanity. Therefore there's lack of perceptivity both on the civil and political plane and may be much more on the profitable, social and artistic plane. Another imminence to Human Rights is the illegal use of force by the state performing in rising number of custodial deaths, killing in hassles and reports of innocent people killing by Administrative forces, clicked labour, untouchability and 'sati' are also still current in Indian society which violate Human Rights.

Need of Awareness Among Women Teacher's

Recognition of women's rights began in some countries as they evolved from feudal into further representative forms of government. Women's franchise movements began in the United States and Great Britain in themid-19th century and in a many European countries in the early 20th century. Women make up more than half the world's population, yet perform two thirds of its work, admit one tenth of its income and enjoy lower than one hundredth of its property. Adding global awareness of these and other injuries between the relations was one of the pretensions of the United Nations Decade for Women. When women from numerous different geographic, artistic, religious, ethnical and class backgrounds came together and organized to ameliorate the status of women. The Ministry of Women and Child Development has nodal responsibility to promote the human rights and enterprises of women. We should have a vision of empowering women with human quality and contributing as equal partnership in development in an environment free from violence and demarcation.

Conclusion

The preeminence of human rights doesn't mean that there should be a value scale of rights among human rights. Distinguishing between widely applied human rights among countries and human rights admired only within a country is pointless. While the perpetration of a certain right may be realized at the expenditure of another, it simply means there's precedence among human rights. Value conflict is generally about chancing the common ground between people who hold different positions, including about what's right and wrong. So, the trouble to find a concession is seen as mischievous to the absolute adherence to human rights norms that's critical to public and transnational human rights. Thus in nut shell it can be concluded that family and the government should take way in making the women apprehensive about their human rights so that they can live with quality in the society.

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